



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Work and Workers.

---

THE OXFORD SUMMER MEETING.—The ninth summer meeting of the Oxford Delegacy for the Extension of University Teaching gathered more than nine hundred men and women to

“That sweet city with her dreaming spires”

for three weeks of lectures. Mere residence in Oxford is believed to be educative, but Mr. Marriott, the enthusiastic and resourceful secretary of the Delegacy, had supplemented this with a great list of lectures of especial interest to students of English literature and history. Biblical study also found a place in the Oxford program, and the high order of the biblical lectures made one doubly sorry that they were so few. The reception given these lectures would certainly seem to justify the Delegates in making a larger provision for biblical lectures in subsequent meetings.

In the first week of the meeting—July 31–August 5—Professor Sanday gave a course of five lectures on “The Teaching of Our Lord.” Owing to Dr. Sanday’s duties as canon of Christ Church, the lectures were set at 6:15 P. M. and restricted to three quarters of an hour. In spite of this very unfavorable time, they were well attended and followed with great interest. Of the well-known sympathetic, scholarly, and constructive character of Dr. Sanday’s work it would be superfluous to speak. Like most of the lectures of the meeting, these were given in the splendid New Examination Schools in High street.

Another series of biblical lectures, equally interesting, began as Dr. Sanday’s were closing. Professor J. Estlin Carpenter, late principal of Manchester College, presented the “Progress of Biblical Criticism” in four vigorous and brilliant addresses. The lectures were delivered in the large lecture-room of Manchester, the newest of the Oxford colleges, and the room was usually taxed to its utmost capacity.

The third week of the Oxford meeting witnessed no theological lectures, but five lectures may be mentioned as having been of interest to students of the Bible and the history of the church. On Monday Professor A. H. Sayce spoke on “The East in Relation to Greece,” tracing the sources of Greek art and civilization through Cyprus to Mesopotamia in a highly graphic and interesting way. This was followed on Monday

evening by a lecture by Professor Jebb, member of Parliament for the University of Cambridge, on "The Classical Tradition." Professor Jebb undertook to follow to its mouth the stream which Professor Sayce had traced to its source, and maintained the derivation of what is most true in modern ideals of art and conduct from the Hellenic spirit. The lecture of Professor Ernest Gardner on "The History of the Akropolis as Revealed by Excavation," and two illustrated lectures by Mr. I. M. Crowfoot on "Excavations in Asia Minor," marked the closing days of the third week.

A pleasant feature of the Oxford meeting lay in the college visits, to which many afternoons were devoted. Visitors were thus enabled to make a study of the more important colleges under the personal guidance of men like Canon Moberly or the warden of Keble. A series of garden parties at All Souls, Balliol, and Blenheim palace, and the hospitality of residents of Oxford, combined to make the social life of the meeting agreeable. The meeting was made especially memorable for the thirty men for whom accommodations were found in the beautiful quadrangles of New College—despite its name one of the most venerable of Oxford foundations. Rooms were assigned us—for the writer was one of the thirty—in the new buildings in Holywell, and we dined in the noble fourteenth-century hall, with its lofty timber roof, blazoned wainscoting, and mellow windows, which is part of the original buildings of the founder, William of Wykeham.

THE FRIENDS' SUMMER SCHOOL.—This school, held at Birmingham September 4-16, differed from the Oxford meeting in being primarily for biblical study. The success of the Summer School at Scarborough in 1897 led the friends to undertake the Birmingham school. About seven hundred and fifty were in attendance, and while the natural attractions of Birmingham are not those of Oxford, the comfort and enjoyment of the friends were looked after with a thoughtfulness that left nothing to be desired. At Oxford, by the way, we were styled "visitors;" at Birmingham we were all "friends" in the literal sense, if one may venture so ungracious a distinction. The rooms of the Bull Street Meeting House, the Priory School, and the Friends' Library were thrown open for dining-, reading-, and reception-rooms; while the meetings were held in the Central Hall, close by. The dining in common proved a very pleasant social feature, and this and the daily afternoon excursions to Warwick, Stratford, Kenilworth, Lichfield, and other points of interest near Birmingham, helped to make the friends

acquainted. The lectures were confined to the mornings and evenings, each day beginning with a brief devotional meeting.

The organizers of the Birmingham meeting had provided an array of lectures that would tempt any biblical student. The lecturers were chosen certainly in no sectarian spirit, for there is hardly a denomination of Protestant Christians that was not represented among them. Two of the lecturers were Americans, Professor Rogers and Professor McGiffert, and it was interesting to observe how generous and enthusiastic was the reception accorded them.

The lectures of the first week dealt chiefly with the Old Testament. Professor R. W. Rogers, of Drew Theological Seminary, gave a series of five addresses on "Israel and its Enemies." Professor W. T. Davison, of the Wesleyan Theological College, Handsworth, treated the "Poetical Literature of the Old Testament" in three lectures. On Friday and Saturday of this week Professor A. C. McGiffert, of Union Theological Seminary, spoke on the "Spiritual Conception of the Church." The one disappointment of the school was the absence of M. Paul Sabatier, the distinguished Frenchman, who was to have delivered three lectures on Francis of Assisi, but found himself so unstrung by agitation over current events in France as to be unable to leave his home. The lectures of Dr. J. Rendel Harris on "A New Apocryphal Gospel" and "Some New Apocalyptic Literature" were transferred to the first week, in the hope that M. Sabatier might be present later; but he was not sufficiently recovered to come, and the lectures were reluctantly given up.

Old Testament studies were continued the second week in a series of three lectures by Mr. G. Buchanan Gray, of Mansfield College, Oxford, on the "Growth of Moral Ideas in the Old Testament," upon which followed addresses by Mr. W. C. Braithwaite and Mr. Edward Grubb on the "Development of Christian Morality." The New Testament was more emphasized in this second week. Professor W. M. Ramsay, of Aberdeen, gave two lectures on "Episodes in the Life of Paul;" Professor A. S. Peake, of the Primitive Methodist College, Manchester, devoted three lectures to the "Pauline Theology;" Professor McGiffert discussed the "Eucharist in the Light of the Textual and Higher Criticism," a subject on which he was naturally heard with a peculiar interest; and Dr. Harris gave some characteristic and stimulating "Hints for Synoptic Study." It is gratifying to be able to add, as an evidence of the serious and substantial character of the work of the school, that beginners' classes in Hebrew and biblical Greek were maintained through the fortnight.

Of the other lectures, all of which bore upon religious history and life, the series of five, by different speakers, upon "Personal Spiritual Illumination" may be mentioned. A small but admirably selected biblical library was at the disposal of students, and, through the courtesy of Mr. Braithwaite and Dr. Harris, a most interesting exhibit of Greek and Syriac manuscripts, facsimiles, and editions had been provided. It may be imagined how instructive this exhibit proved under the demonstration of Dr. Harris. In fact, the activity and interest of Dr. Harris extended most helpfully to every part of the school.

It is pleasant to learn that this summer-school project, inaugurated at Scarborough in 1897, and maintained in Birmingham in 1899 with such success, is to be continued under the same broad-minded and hospitable auspices in 1901.

E. J. GOODSPEED.

OXFORD, ENGLAND.

THE SAGA BIBLE SCHOOL.—This school was started four years ago, soon after our arrival at this interior city of south Japan, for the benefit of the native workers—ministers and evangelists connected with the "Church of Christ in Japan," and laboring in this southern island of Kyūshū. It took its rise from a need, deeply felt, of not only more Bible knowledge in general, but especially of more systematic instruction in the Bible, and of methods of Bible study, together with ways of using the Bible in the work of evangelization.

The Bible has been a highly honored instrument in the evangelization of Japan, even from the beginning. Before Japanese translations appeared, parts of the Bible were in use here in the Chinese language; the ideographs being familiar to the Japanese, they could be read as other Chinese literature is read in Japan. The translation and revision of the New Testament in Japanese was completed on November 3, 1879 (the birthday of the emperor), only six years after the public edicts against Christianity had been removed from off the highways, and just twenty years after the first Protestant missionaries arrived in Japan.

The translation of the Old Testament took some years longer, but some time since was completed and put into circulation. It is a notable fact, however, that the Old Testament has thus far not attained a tithe of the popularity of the New. I think I am quite safe in saying that more than one-half of all the Christians in Japan have never read the Old Testament, and not one-fifth of these have a copy of their

own. This is a lamentable defect, and is felt as such by the missionaries and Japanese workers. Both the size and the cost of the Old Testament in Japanese are, in part at least, the cause of its being used to such a small extent.

At our Saga Bible School we have certain well-defined rules or principles, not in black and white, but understood by us all: (1) We come together, not for social talk or general discussion, but for the one purpose of studying the Word of God. (2) We confine our study and all our remarks to the topic in hand at each meeting, without allowing any digressions or lengthy debates on knotty questions. (3) We come prepared to do hard work for the few days we are together, and hence divert our minds from everything else for the time being. (4) We all come *as students*, desirous to learn from one another as each one may be taught by God's Spirit to speak his mind on the meaning of the Word. These simple principles settle the conduct of the school during the hours of study. Their necessity in this kind of work was emphasized by the manner in which meetings of a similar kind failed to produce much practical result because of being too general and too indefinite in their scope, and hence apt to dissipate into promiscuous talks and "airing views."

We begin each day with a meeting of prayer and brief remarks, lasting one hour. This we make the preparation meeting for the day. It is led by the men, the appointments being made on the opening day of the school. This year these morning meetings were from 8:30 till 9:30. Then, after a few minutes' recess, the morning study begins and lasts till 11:30. Two hours' recess is taken at noon, and the afternoon lesson is from 1:30 till 4. Every other evening from 8 till 9 we have a meeting for general discussion of topics closely related to the subjects studied, and to the practical work of evangelization. These meetings are also led by the men, in regular order, according to previous appointment.

The program of study this year was entirely made up of lessons from Luke's gospel. Some two months beforehand these programs were sent to all the men, in order that they might prepare themselves by private study as much as possible. Accompanying the programs was sent a set of introductory questions relating to the gospel of Luke, which were to be handed in at the first meeting of the school in written form. The conscientious way in which the answers to these questions had been worked out gave great satisfaction and became a substantial help to the study itself.

The following were the topics studied: (1) general character and special characteristics of Luke's gospel; (2) Luke's teachings concerning the Holy Spirit and the prayer-life of Jesus; (3) the birth of Jesus and its historical setting; (4) the preparation for and beginning of the public ministry of Jesus; (5) the miracles found only in Luke; (6) the parables found only in Luke; (7) Luke's teachings on the subject of prayer; (8) laws in the kingdom of Christ; (9) the teachings of Christ on the work of evangelization; (10) miscellaneous teachings of Christ: John the Baptist; casting out devils; pharisaism; relations to the state; the resurrection; (11) the last days of Jesus; (12) after-events.

A rather full outline of each of these subjects was first given at each meeting, which was taken down by the men for future study. After this the topic was taken up in the order given, and each one was free to express his opinion on the points brought forward or to ask questions.

We invariably found the time too short for the study of the whole topic; but, having the outline entire, the men are encouraged to continue the work and review after they get back to their respective fields of labor. Here, however, one serious difficulty is the lack of proper helps. In the Japanese language these helps, such as lexicons, dictionaries, commentaries, etc., are as yet very few in number, and of these works in English but very few of our native workers are able to make use. And this fact, by the way, enhances greatly the necessity and importance of annual Bible schools in Japan. It is, therefore, a satisfaction to know that such schools are regularly held in connection with a number of the leading Protestant missions in the country. Most of these schools are, of course, but weak endeavors, and do not come up to the measure of the splendid institutions of this kind in our home lands, but they keep alive and foster a love of Bible study among those in active service, and do something to supply a real and deeply felt need.

A. OLTMAN.

SAGA, JAPAN.